THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Hark! the herald angels sing,
Glory to the new born King,
Peace on earth, and mercy mild,
God and sinners reconciled."

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THE BOOK OF MORMON.

(*Continued from page 823.*)

JOSEPH SMITH, SR.

Joseph Smith, Sr., was the next witness, in the order in which the names appear. I need not say anything about him except that he was the prophet's father, and was faithful and true in every respect—one of God's noblemen. He died on the 14th of September, 1840, as a result of the persecutions he had suffered in the State of Missouri.

HYRUM SMITH.

Hyrum Smith, a brother of the Prophet Joseph and the father of our present esteemed president of the Church, was martyred in Carthage jail, June 27th, 1844, for the testimony he bore in regard to the Book of Mormon and the truth of the great latter-day work. He was another of the eight witnesses. We need only say here that he sealed his testimony with his blood, and that no one can possibly give greater proof of sincerity than this: that he is willing to die for his testimony.

SAMUEL HARRISON SMITH.

The same may be said of Samuel Harrison Smith, another brother of the prophet and one of the eight witnesses. He, also, was persecuted to death; and I may say that while his blood was not shed outright like that of his brothers, Joseph and Hyrum, yet within

six weeks of the time that these two martyrs fell in Carthage jail, he himself fell a victim to persecution. He died on the 30th of July, 1844, in consequence of exposure while being chased by a mob.

I have given you these data and these facts, my brethren and sisters and friends, that you may know that of all the men who bore testimony to the divinity of the Book of Mormon, and who saw the plates, heard the voice of God declare that the Book was true, and who saw the holy angels, not one of them ever went back on that testimony.

PROVEN BY INDIAN TRADITIONS.

Soon after the Spaniards had discovered America, a most disgraceful warfare was waged against the Indians in Mexico and elsewhere. We have, perhaps, all read the lamentable story of Montezuma, and how Cortez destroyed all he possibly could in the way of relics and records that he found among Montezuma's people. The conquerors of Mexico did not look upon records in the light that we do now. It was apparently their object to destroy anything and everything that could testify of the past, everything that could perpetuate knowledge of the Toltecs and Aztecs, whom the Spaniards called heathens.

It seems a great calamity that these conquerors should thus wantonly destroy that which to us historians is valuable beyond all price; yet, notwithstanding this destruction, some knowledge, based mostly upon the traditions of American natives, has come to us; and both Spanish and English writers have gathered and preserved for us information of very great importance. From this source we learn that the Aztecs of Mexico and the aborigines of South and Central America were acquainted with the early history of the world. There were found among them many different traits, customs and characteristics which seemed identical with Jewish civilization. Thus these early Americans practised the ceremonial law of Moses most faithfully. They used a great many Hebrew words in their speech, and there was everything to induce the Spaniards (who came among them to investigate their traditions and customs) to conclude that they perchance were a branch of the house of Israel. In fact, several books have been written by different authors who believe the American Indians are the ten lost tribes of Israel. Of course we cannot accept this as a whole, but there certainly was and is such a resemblance between these people and the Jews that the early Spanish explorers could not close their eyes to the fact that they were Jewish in their traditions, Jewish in their Jehovah or Great Spirit worship, Jewish in their ceremonial laws, and Jewish, in part, in their language. Notwithstanding the destruction wrought by Cortez and others, there are such remains of an old civilization and such other evidences as to prove to us, as Latter-day Saints, that the historical part of the Book of Mormon is true, so far as it speaks of a highly civilized

people once occupying this land. And all who accept this book as being true can easily understand why these people were so thoroughly trained in Hebrew ceremonies and customs. Certainly they belonged to the house of Israel; they could hardly be called Jews; the term Hebrew or Israel would perhaps be better; we only use the term to designate them.

I now desire to draw your attention to a work published in London in 1833, written by C. Colton, on the origin of the American Indians. This book was published in London before any of our elders trod the soil of Great Britain. In this book it is stated that the Indians in Mexico asserted that a book was once in the possession of their ancestors which told them that the Great Spirit used to foretell future events to their ancestors, that angels had talked with them, that all the Indian tribes had descended from one man who had twelve sons. These Indian tribes also believed that the spirit of prophecy and miraculous interposition, once enjoyed by their ancestors, would yet be restored to them, and they would recover the book, all of which had so long been lost.

CHRIST APPEARS TO THE NEPHITES.

Some time ago I visited Logan and called upon some of our Spanish speaking missionaries. Among others that I visited was our old friend James Z. Stewart, who filled a mission in old Mexico many years ago. He has a book in his possession, written in the Spanish language and published in Madrid, Spain, in the year 1746, entitled: "Idea De Una Neuva Historia General De La America Septentrional." I am sure I did not pronounce all those words right. However, in this book we read of the traditions of the Indians, from which it is apparant that the Indians were acquainted with the history of the creation of the world, the tower of Babel, the separation of the people, their wanderings after the division through Asia, and their arrival in the promised land; the preaching of Christianity in America by Christ, etc. All this was written as Indian tradition, but the author of the work, who, if I remember right, was a Spanish friar of the Roman Catholic Church, argues against the Indian theory of Christ visiting America, and substitutes St. Thomas as the probable personage who crossed the great ocean and preached Christianity to the Indians. On page one hundred and thirty-nine of said work commences the legend which tells of the wanderings in Asia till the arrival in the new world, which corroborates the Book of Mormon story given in the Book of Jared. When the Spaniards brought the Bible to America, the Indians said that the contents of that book reminded them very much of their own ancient Bible or records.

This, my brethren and sisters, is plain as daylight to the Latter-day Saints. The Indians were right; the author of the work referred to was wrong. It was not Saint Thomas, it was Christ Himself who visited the ancient inhabitants of this land. The Book of

Mormon tells us of the great destruction that occurred at the time of the crucifixion. It tells us that Christ appeared to the Nephites in the land Bountiful, that Christ Himself spake to them and revealed principles of eternal truth, and that He also taught them the gospel the same as He had done on the eastern hemisphere. It was Christ Himself—not Saint Thomas—who descended from heaven in the midst of the Nephites in the land Bountiful.

By way of digression, I will here simply remind you of the very extensive ruins in Central America described by Stephens and Catherwood, and later by other explorers, who have written volume after volume about the ruins of temples, cities and walls, such as were built by the Nephites in the days of their power. Other writers have enlarged upon the religion of the aborigines, which exhibited many Christian features.

Of course this Christian religion of the Indians had, to a certain extent, become corrupt; but even after the Lamanites had slain the Nephites there was sufficient truth left among the former to enable their descendants, the Indians of the sixteenth century, to tell the Spaniards a pretty correct story of Christ, His crucifixion and doctrines. On this subject we have such authorities as the following: Adair's "History of the American Indians," published in London in 1776; Catlin's "Illustrations of the Manners, Customs and Conditions of the North American Indians," published in 1841; Rivero and Van Tschudi's "Peruvian Antiquites," translated into English by Dr. Hawks, published in New York in 1854; Bernal Diaz's "History of the Conquest of Mexico," chapter 20; Professor Short's "North Americans of Antiquity"; Gomora's "History of the Indians"; Rosales' "History of Chili"; Lord Kingsborough's "Mexican Antiquities."

These are a few of the very many works written in regard to the religion, customs, habits and origin of the American Indians, which prove that they were not only of Jewish origin, but that they knew considerable about Christianity—all of which goes far in proving that the Book of Mormon is true. Lord Kingsborough, the author of the last work I mention, "Mexican Antiquities," sums up his findings in this language:

INDIANS OF HEBREW DESCENT.

"The first reason for concluding the Indian tribes to be of Hebrew descent is in their belief in the symbolical purification of water. The inhabitants of Yucatan gave to water, with which they baptized their children, the title of the water of regeneration. The Indians of Yucatan invoked Him whom they believed to be the living and true God, of whom they made no graven image. The second reason for believing that the religions of the Indians was Judaism is that they used circumcision. Third, that they expected a Messiah. Fourth, that many words connected with the celebration of their religious rites were obviously of Hebrew extraction. Fifth, that Las Casas, the bishop of Chiapa, who had the best means of verifying the fact, was of that opinion. Sixth, that the Jews themselves, including some of the most eminent Rabbis, such as Menasse Ben Israel and Montesinos, maintained it both by verbal

statement and in writing. Seventh, the dilemma in which some of the Spanish writers, such as Acosta and Torquemada, have placed their readers, by leaving them no alternative, than to come to the decision, whether the Hebrews colonized America, and established their rites amongst the Indians, or whether the devil had counterfeited in the new world, the rites and ceremonies which God gave to His chosen people. The eighth is the resemblance which many ceremonies and rites of the Indian bear to those of the Jews. Ninth, the similitude which existed between the Indians and Hebrew moral laws. Tenth, the knowledge which the Mexican and Peruvian traditions supplied, that the Indians possessed the history contained in the Pentateuch. Eleventh, the Mexican tradition of the Teo-moxtli, or Divine Book of the Toltecs. Twelfth, the famous migration from Aztlan (Asia). Thirteenth, the traces of Jewish history, traditions, laws, customs, manners, which are found in Mexican paintings. Fourteenth the frequency of sacrifice amongst the Indians, and the religious consecration of the blood and fat of the victims. Fifteenth, the style of the architecture of their temples. Sixteenth, the fringes which the Mexicans wore fastened to their garments. Seventeenth, a similarity of the manners and customs of the Indian tribes, far removed from the central monarchies of Mexico and Peru, to those of the Jews, which writers, who were not Spaniards, have noticed—such as William Penn."

TONGAN ISLANDERS' LEGENDS.

A few years ago I made a trip around the world, and among the islands that I visited in the Pacific Ocean was the Tongan group. That group of Islands lies about as far away from America as one can get and still be in the Polynesian part of the great Pacific. We had missionaries in Tonga a few years ago, trying to introduce the gospel, but they were not successful. When I visited this people in 1895, I read the experience of a certain missionary, the Rev. Thomas West, who had spent several years among the Tongans. After he left the group he published a book entitled, "Ten Years in South Central Polynesia," in which he writes as follows:

"There can be no doubt that the Tonguese religion bore in several particulars a striking resemblance to the ritual and economy of the Jewish ceremonial law. Indeed, this similarity prevails more or less in the various groups of Polynesia. Nor can it be denied that many of the inhabitants have strongly marked Jewish features."

A few of these points of resemblance may here be specified as a matter of interest:

1. There obtain, among the Tongans, regular divisions of time into months and years, these divisions being marked by the recurrence of sacred seasons and public feasts, which were observed with religious ceremony, and were under the sanction of the most rigorous laws. It is also remarkable that the Tongans have some knowledge of an intercalary month, the use and disuse of which have led to many discussions among themselves.

2. The entire system of tabu, by which times, persons, places or things are made sacred, and the many religious restrictions and prohibitions connected therewith, may be easily interpreted as a relic, much changed and corrupted, of the ceremonial observances of the Jews.

3. The great feast of the offering of the first-fruits to the gods every year seems a custom of religious ceremony of purely Jewish origin.

4. The same may be said of the rite of circumcision, which was regularly practised by them. An uncircumcised person was considered mean and despicable, and the custom has only disappeared in recent years.

5. Every person and thing that touched a dead body was considered unclean, and remained so until after the lapse of a certain number of days. During that allotted time those whose duties compelled them to do the rites of the burial were not allowed to feed themselves, or touch the food prepared by others. They were therefore carefully fed by attendants.

6. Females after childbirth, and after other periods of infirmity, were enjoined strict separation; and were subjected to ceremonial purifications.

7. The Tongans had cities of refuge corresponding to those instituted among the Jews; their uses and functions resembled, in some of their features, those of the Mosaic law.

These conditions prevailed in Tonga when Captain Cook first discovered the group, and still prevail to a certain extent. Now, how do we trace Jewish origin so far away from America as that? Listen. The Book of Mormon gives us the keynote. We find the following recorded in the sixty-third chapter of Alma, fifth and eighth verses:

NEPHITE SHIPBUILDERS.

"And it came to pass that Hagath, he being an exceeding curious man * * * built him an exceeding large ship, on the borders of the land Bountiful, by the land Desolation, and launched it forth into the west sea, by the narrow neck of land which led into the land northward. And behold there were many of the Nephites who did enter therein, and did sail forth with much provisions and also many women and children, and they took their course northward. * * * This man built other ships. The first ship did also return, and many more people did enter into it; and they also took much provisions and set out again to the land northward. And it came to pass that they were never heard of more. * * * And it came to pass that one other ship also did sail forth; and whither she did go, we know not."

But in the light of our present knowledge we can easily surmise where they went. When I left America on a missionary tour around the world, twelve years ago, I took passage on a steamer at Vancouver, British Columbia, bound for the Sandwich Islands; and on this voyage an incident occurred which I shall mention, as it has a bearing on this question. We had been on the water for five days without seeing anything to attract our attention, except sea and sky. On the whole trip we had not seen a single ship or boat, or anything else, until the last day, when we observed, to the right of the ship, a tree, or a large trunk of a tree, floating in the water. On making inquiries of the ship's officers as to what it was, when we first saw it at a distance, we were told: "This tree

has come from the mouth of the Columbia river. Every season, as we pass through these waters, we see a great many such trees floating in the ocean; they come from the rivers of America, and many of them are washed ashore on the islands of the sea."

REASONABLE CONCLUSIONS.

Now I reason like this. If a dead tree, floating in the water, can be carried by the current and winds to the Hawaiian group or other islands in the great Pacific, how much easier it would be for a ship, properly manned and supplied with rudder and sails, to be carried before the trade winds and by the ocean currents to these distant islands? The Polynesians undoubtedly belong to the same race of people as the American Indians, and are, like these, Jewish in their appearance, to a remarkable extent.

We do not find much trace of Christianity on these islands of the sea, but we can easily account for that, as Hagath built the ships that journeyed to these islands before the gospel was preached to the inhabitants in America. Hence we find the Mosaic law, and not Christianity, practised by the Polynesians. Hagath's ships left the American shores nearly a hundred years before Christ appeared to the Nephites in the land Bountiful. Is not this still more corroborative evidence that the theory of Hagath's ships is correct?

We have still other proofs. As we associate with the Hawaiians, Maoris, or other Pacific Islanders, we find that they have traditions going way back to very early days—traditions which have been handed down by them for fifty or sixty generations—to the effect that their forefathers came from a great land to the eastward, where they lived before they came to Hawaii; and that before that time they came from a great country still farther away. All of these traditions, in our estimation, corroborate the Book of Mormon history.

(*To be continued.*)

PEACE AND GOOD WILL.

"What means this glory round our feet," the Magi mused, "more bright than morn?"
And voices chanted clear and sweet, "to-day the Prince of Peace is born!"
"What means this star," the shepherds said, "that brightens through the rocky glen?"
And angels answering, overhead, sang, "Peace on earth, good will to men!"

'Tis eighteen hundred years, and more, since those sweet oracles were dumb;
We wait for Him like them of yore; alas! He seems so slow to come,
But it was said, in words of gold no time or sorrow e'er shall dim,
That little children might be bold, in perfect trust to come to Him.

All round about our feet shall shine a light like that the wise men saw,
If we our loving wills incline to that sweet life which is the law.
So shall we learn to understand the simple faith of shepherds then,
And, kindly clasping hand in hand, sing, "Peace on earth, good will to men!"

JAMES RUSSELL LOWELL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 24, 1908.

WHAT CHRISTMAS MEANS TO THE SAINTS.

THIS issue of the MILLENNIAL STAR shines forth at an important period. It comes between two of the most notable anniversaries in the history of the world. To-morrow we commemorate the birthday of the greatest Being who ever graced this lower sphere. Yesterday was the birthday of one of His illustrious servants. On December 25th all Christendom celebrates the entrance upon the earth of Jesus of Nazareth, who was and is the Christ, the Messiah, the Son of the Living God. Upon this event and the life of this greatest of all earth's sons depend the future welfare of the whole human family. The full significance of this momentous matter had been lost to mankind for many centuries until the coming of the great Prophet of the nineteenth century, who was raised up by the Almighty to be the Restorer of the glad tidings proclaimed by the angels to the shepherds in Palestine when they sang the natal anthem of the world's Redeemer. This is, therefore, a time for great rejoicing among the Latter-day Saints, who have faith in the Divine personality and mission of Jesus, the Christ, and who believe also in the prophetic calling and ministry of the Seer and Revelator, Joseph Smith.

Although we regard the date, settled upon in Christendom as the birthday of Jesus of Nazareth, as a mistake in chronology, we unite with all sects and parties therein on the inestimable value to the entire race of Adam of the advent of the grandest figure in the panorama of this world's history. The event is more important than the date. It means to this globe and its inhabitants rescue from the grasp of death and of him who hath the power of death, even the devil. In the light of modern revelation, which unfolds the full meaning of former revelation on this subject, we discern, through the mists of past centuries created by the creeds of men, the glory surrounding the wonderful work of the Son of God for the redemption of the world.

Through the transgression of Adam, generally known as "The Fall," death came by natural process upon all his posterity. This effect would have been perpetual, remaining through all eternity, but for the ransom provided by Eternal Wisdom to be brought about through the vicarious offering, sacrifice and atonement of

the sinless Son of God. He who kept every law and commandment and precept of the Eternal Father, and upon whom therefore death had no valid claim, voluntarily gave Himself up to the death of the cross to satisfy justice and thereby become the Savior of Adam's race. He laid down His life and took it up again. Thus He became "the Resurrection and the Life" to all His brethren and sisters.

If He had not performed this work, the gloom of death would have remained upon this globe permanently. The dissolution resulting from violated laws would have continued without change. The spirits of men would have been separated from their bodies eternally, and thus one essential constituent to everlasting progress and a fulness of joy and power and glory would have been absent. Also that spiritual death which is banishment from the presence of God, would have remained, and so death in its full signification would have to be endured without redemption. But Christ came and made the needful atonement, and so the glorious tidings of salvation, spiritual and temporal, can be proclaimed throughout the earth. This is lucidly and specifically pointed out and made plain in the Book of Mormon, II. Nephi 9: 6-13, as follows:

For as death hath passed upon all men, to fulfil the merciful plan of the great Creator, there must needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall; and the fall came by reason of transgression; and because man became fallen, they were cut off from the presence of the Lord;

Wherefore it must needs be an infinite atonement; save it should be an infinite atonement, this corruption could not put on incorruption. Wherefore, the first judgment which came upon man, must needs have remained to an endless duration. And if so, this flesh must have laid down to rot and to crumble to its mother earth, to rise no more.

O the wisdom of God! his mercy and grace! For behold, if the flesh should rise no more, our spirits must become subject to that angel who fell from before the presence of the eternal God, and became the devil, to rise no more.

And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself; yea, to that being who beguiled our first parents; who transformeth himself nigh unto an angel of light, and stirreth up the children of men unto secret combinations of murder, and all manner of secret works of darkness.

O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit.

And because of the way of deliverance of our God, the Holy one of Israel, this death, of which I have spoken, which is the temporal, shall deliver up its dead; which death is the grave.

And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored one to the other; and it is by the power of the resurrection of the Holy One of Israel.

O how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and all men become

incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us in the flesh; save it be that our knowledge shall be perfect."

These words from the Book of Mormon show, to some extent, the magnitude and splendor of the work that was to be and afterwards was performed by the Son of God, whose coming into the world we celebrate. They explain, too, the necessity for His advent, and bring to our attention the great blessing to all humanity involved in that birth at Bethlehem. It is, therefore, proper that all who believe in Jesus Christ as the Savior of mankind should unite in suitable commemoration of that momentous event, and that this should be done with rejoicing and praise. Festivities are proper on such occasions, providing, of course, that they are conducted in moderation. Excesses of any kind are displeasing to the Lord and injurious to those who indulge in them.

Mirth, music, recreation, amusement are all germane to the occasion, but it should never be forgotten, in the midst of it all, that our gladness is over the coming down into this lower world of Him who was with the Father in its creation. It is a fitting time for family reunions, for the settlement of all offenses, the stamping out of all feuds, the exercise of real charity, the practice of true benevolence, the endeavor to make all people happy. It is especially the children's holiday. He who loved the little ones and welcomed and blessed them delights in the innocence and welfare of the children. He deeply sympathized with the poor and made their relief part of His essential doctrine. They should also be made partakers of the Christmas cheer and warmed and fed and clothed as circumstances require. There is plenty in the land for everyone, and none should lack while this abundance is enjoyed. Christmas should mean universal joy and general satisfaction.

Believers in the latter-day dispensation, as we have intimated, have a double cause for rejoicing at this festive season. On the 23rd day of December, 1805, a child was born at Windsor, Vermont, in the United States of America, who was destined to become one of the most prominent representatives and ministers of the Lord Jesus Christ who at any time breathed the breath of mortal life. He was chosen from the foundation of the world to come forth at the appointed time, to usher in the grandest of all God's dispensations unto man—the dispensation of the fulness of times. When scarcely fifteen years of age, the Father and the Son appeared to him in glorious vision and instructed him not to follow after the religions of the world, but to wait for the revelation of the fulness of the everlasting gospel.

While still a youth, he was visited by a holy angel and called to the performance of "a marvelous work and a wonder," in the bringing forth and translation into English of the writings of ancient prophets on the American Continent. This he accomplished to the approval of the Almighty, as declared by His own voice out of heaven. Under the hands of John the Baptist and subsequently

of Peter, James and John, he received the keys of Divine authority to organize the Church of Christ on earth, in every particular as it was set up by the Savior and His apostles at the first. From time to time, he received Divine revelations unfolding the purposes of God in the formation of this earth; its peopling with the sons and daughters of the Most High; the object and work of redemption accomplished through the Savior; the destiny of the human race; the varied positions which mankind will occupy in worlds to come, and the principles, ordinances and requirements appointed by which mankind may receive power to attain to exaltation and eternal glory in the Divine Presence.

He unfolded the glories of the celestial kingdom; he expounded hidden mysteries; he revealed grand scientific truths; he solved long disputed religious problems; he explained principles of social and political economy; he joined the theoretical and the practical; he opened the way for the redemption of the poor from penury and want; he directed mankind to the highest pinnacle of immortal existence; he completed the work assigned to him, and like the prophets of old and the Savior of mankind he sealed his testimony with his blood. In all this he was aided, supported and encouraged by his noble brother Hyrum, who was with him in death as in life, and entered Paradise in his company.

The saints, therefore, should rejoice above all other people at this time of gladness and recreation. We can praise God with all our souls, intelligently, whole-heartedly, supremely. We have learned of His wondrous plan of human redemption; we thank Him for the gift of His Only Begotten Son; for the salvation wrought out by the Redeemer; for the restoration of the gospel in its fulness in these latter days; for the voice of prophets and apostles and other inspired ministers to guide us in the narrow way; for the means of redemption for the living and the dead; for holy temples in which can be administered the sacred ordinances that reach within the veil and bring together the past, the present, and the future, and prepare us for the splendor and happiness that are impending in the second coming of our Lord, attended by the prophets and martyrs of former and of latter days. So, let the bells ring, and the music sound, and voices unite in loud acclaim, while joy thrills each heart and all unite to magnify and praise the Lord. Hail, happy Christmas, and may it bring nearer and nearer the joyful time of peace on earth, good will to man!

C. W. P.

KIND words produce their own image on men's souls; and a beautiful image it is. They smooth, and quiet, and comfort the hearer. They shame him out of his sour, and morose, and unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used.—PASCHAL.

"MORMONISM" IN THE EMERALD ISLE.

UNDER the able presidency of Elder T. J. Bennett, the gospel as taught in the publications of the Church is being published very extensively among the people of Ireland. The number of tracts and books that have been circulated by President Bennett and his associates is truly remarkable, and all the more so considering the difficulties under which the brethren have labored. The following extract, taken from a letter written by President Bennett on the 18th inst., will give our readers an idea of the conditions under which proselyting is carried on by our missionaries in the Emerald Isle:

"Dear President Penrose,—Six weeks ago I sent two elders to the city of Dundalk, a strong Catholic town of about thirteen thousand inhabitants—eleven thousand Catholics and two thousand Protestants. I advised the elders to tract the country first, and then start in the town. Everything went along all right for some time. They got into several homes, among them those of two Catholic families, who became interested in our doctrines. On seeing the progress the elders were making, the cry went up that the 'Mormons' were in town and must be looked after. One day one of the elders was standing at a door giving a lady a tract, when a well-dressed man jumped on to him, and tried to push him into the house. The other elder seeing them scuffle, went across the street and called a policeman. The man made the charge to the officer that the elder had insulted the lady. The policeman asked the lady if the charge were true, and she said it was not. In a few moments several other men came up and with them a body of eight police officers. The elders were escorted back to their lodge by the police, the crowd following. The chief of police came down and had a talk with the brethren and advised them to leave the town as soon as possible. They showed him their passports and claimed protection from him. They told him they had broken no law and were going to stay there until they were ordered to leave by their president. He left eight policemen to guard them, and went to the barracks and ordered every officer on the force to read the books we were selling, that he might know what we are teaching. So each set of eight, when placed on duty, went to the elders' lodge for books and tracts. They were given 'Rays of Living Light.' In the police force there are thirty-four men—thirty-two Catholics and two Protestants. The elders were guarded two days and nights. Meanwhile the Hibernian Society met and decided to carry out its threat to drive the missionaries out of town. On Saturday a piece came out in the paper, and the people got worked up to a high pitch. The society saw it had made a mistake in agitating the people, and the members were told by the police they would be held responsible if there was any damage done. So on Monday morning the society took the place of the

police (the society is far stronger than the police, it has the people under its control), and they had men guard the elders night and day. Two of the guards who were hired told the elders not to be afraid, that they would not be hurt, that the society had bound itself by an oath that the missionaries would not be molested, that they knew they were American citizens. But the elders were not afraid, and gave them to understand when they talked to the leaders that they were going to stay until they were ready to leave. I finally advised the brethren to leave Dundalk and go to Newry. It was certainly laughable to see the elders leading a bunch of men all through the town and out into the country. For two days they walked them almost to death, visiting friends out in the country. They would not allow them to distribute a tract or book to anyone. They would go up to the doors with them, and when they would hand a tract to the inmates they would grab it out of their hands and tear it up. Every time the elders would go out they would have from two to three hundred people following them. It was certainly a great advertisement. Every man, woman and child in that section knew there were 'Mormons' there. We succeeded in tracting the country twice and the town once, and got out a great many books. The elders are feeling well, and are laboring faithfully to get the gospel before the people of this land, that they may be left without excuse at the last day.—T. J. BENNETT."

FROM THE MISSION FIELD.

Releases and Departures.—Elders William A. Jones and Roger W. Creer of the British mission have been honorably released and sail for home to-day per s.s. *Cedric.*

Arrivals.—The following missionaries for the European mission arrived December 20th, 1908, per s.s. *Dominion*: Delsel G. Selman, Albert H. Powell, Raymond, Canada; Edgar M. Wright, Matthew H. Shaw, John E. Hill, Logan; John H. Eccles, Jr., Hyrum H. Salisbury, Baker City, Oregon; John E. Layne, Cardston, Alberta, Canada; Andrew Amundsen, Salt Lake City; Thomas W. Duce, William W. Howard, Rockland, Idaho; Isaac Read, Jr., Smithfield; Joseph T. Jones, Bybee, Idaho; Robert W. Brown, Grantsville; William E. Gailey, George L. Blamires, Jesse B. Flint, Kaysville; Richard L. Preator, Burlington, Wyoming; James C. Peterson, Boulder; Albert A. Smith, Victor, Idaho; Abram M. Hatch, Moreland, Idaho; John P. Kunzler, Willard; Doyle S. Jensen, Basalt, Idaho; Ellis A. Heninger, Stavely, Canada.

Appointments.—The missionaries for Great Britain who arrived December 20th, 1908, have been appointed to labor in the following

conferences: Delsel G. Selman, Robert W. Brown, Birmingham; Hyrum H. Salisbury, Bristol; Albert H. Powell, Irish; Edgar M. Wright, John H. Eccles, Jr., London; Thomas W. Duce, John E. Layne, Manchester; Joseph T. Jones, Richard L. Preator, Newcastle; Matthew H. Shaw, William W. Howard, Isaac Read, Jr., Nottingham.

Relief Society Bazaar.—The Relief Society of the Bradford branch held a sale of work in Westgate Hall, on December 12th, 1908. After singing and prayer, Sister J. F. Cutler made a few remarks and declared the bazaar open. The hall was decorated for the occasion. The four stalls were prettily arranged; they contained useful and fancy articles, fruits and plants, refreshments, etc. There was also a fish pond, which caused much amusement. The "Post Office" displayed a good assortment of picture post cards; it was well patronized. Refreshments were served from 5 till 7 p.m. An interesting program of vocal and instrumental music was rendered at intervals during the evening. The proceeds amounted to £8. The society donated £2 to the branch to help to defray the cost of new seats for the hall, which were recently purchased at a cost of £22. An enjoyable evening was spent, and a good feeling prevailed throughout.—MARY E. SANDERS, Secretary.

Baptisms.—A largely attended and well-conducted baptismal service was held Wednesday evening, December 16th, 1908, at Ipswich (Norwich conference). An interesting address on the mode and object of baptism was delivered by Elder C. E. McCombs, after which two converts were baptized by Elder L. Vern Toolson. The ordinance was performed in the river Gipping, and the confirmations took place immediately after.

On Friday evening, December 18th, 1908, a baptismal service was held in the Westgate Baths, Newcastle, when nine converts were baptized into the Church. Elders Stayner Richards and Mark F. Strong officiated in the ordinance. Confirmations took place at the water's edge. Eight of the new members belong to the Gateshead branch and one to Jarrow branch.

A baptismal service was held in the Turkish Baths, George Street, Hull (Grimsby conference), on Sunday, December 20th, 1908, when two converts received the ordinance of baptism. President Willard E. Stoddard and Elder Charles T. Jones officiated. Interesting remarks were made by Elders James L. Shepard and Richard H. Smith. Confirmations took place at the afternoon meeting. One of the converts was from Driffield, the other from Hull.

On Monday evening, the 20th inst., there were three members added to the Nelson branch of the Church (Liverpool conference). They were baptized in the Burnley Baths by Elder L. Garrick.

A baptismal service was held at Fordwich, near Canterbury

(London conference), on December 12th, 1908, when one convert was baptized in the River Storn, Elder A. B. Case officiating. Confirmation took place immediately after.

A baptismal service was held at the Feversham Street School Baths, Bradford (Leeds conference), on Saturday, December 19th, 1908. Eight candidates received the ordinance at the hands of Elder A. Kelsey Chatfield. A good spirit was felt by all. Elder Thomas Kershaw spoke upon the ordinance of water baptism and exhorted the new members to walk in newness of life. Confirmations took place immediately after, in the West Gate New Hall, and an hour was spent in testimony bearing by the many saints assembled.

Special Services at Chorley.—On Sunday last, December 20th, 1908, two special and interesting services were held in the Public Hall, Chorley (Liverpool conference), at two and six p.m. President Charles W. Penrose was present, and the elders and a number of saints from Wigan came over to hear the excellent discources of the President of the European Mission. At the afternoon service, Elders J. Y. Card and Earl Goaslind spoke intelligently upon the pre-existence of spirits and other gospel principles. Sister Ellen Butler sang in a pleasing manner "Beautiful Zion for Me," after which President Penrose addressed the congregation. He pointed out to the saints the privileges which they enjoy over their brethren and sisters in other parts of Europe, and exhorted them to be grateful to the Lord and to manifest their appreciation of the blessings which they receive from Him. Explained in a clear and impressive manner the sacrament of the Lord's Supper, its signification, and the blessings which accrue from a proper observance of the same. The attendance at the evening meeting was very gratifying, there being over eighty non-members of the Church present. Elder E. C. Davies spoke for a short time on the essentiality of water-baptism, and bore testimony to the restoration of the gospel in these latter days. Mrs. Brooks contributed a beautiful solo entitled, "The Holy City." President Penrose occupied the remainder of the time delivering a powerful and highly edifying discourse on the subject, "The Truth About 'Mormonism.'" The origin of the great latter-day work was set forth in a concise and logical manner. It was clearly proven that the work which the world has nicknamed "Mormonism" was foreseen and foretold by many of the ancient prophets. President Penrose described the apostasy from the primitive Christian Church, which rendered necessary the restoration of the gospel, together with Divine authority to administer in its ordinances. Dwelt upon the mission of the Prophet Joseph Smith and spoke feelingly concerning his martyrdom, as also that of his brother Hyrum. Towards the close of his address, the President referred to the salacious falsehoods that had been told respecting the Latter-day Saints.

He did not blame the people who believed the falsehoods as he did those who manufactured and circulated them. For all these things men shall have to give an account at the last day. Some non-members present attempted to interrupt the service by asking questions, but they were promptly reproved by President Penrose, who informed them that the meeting had not convened for theological discussions, but for the purpose of worshiping the Lord. Some of the disturbers left the hall, feeling very much chagrined, while their companions kept their seats in silence. Some of the strangers present sought interviews with the elders at the close of the meeting. They expressed their satisfaction with what they had heard and extended invitations to the missionaries to visit them at their homes.

JOSEPH SMITH, OUR PROPHET.

He came to earth, our Prophet dear,
The Holy Gospel to restore;
He came, and angels hovered near,
Appearing to him o'er and o'er.
The Lord had sent him from the skies
A heavenly mission to fulfil;
He came to find the sacred prize
Hid in Cumorah's lonely hill.

He came, and saints rose up to hear
The heavenly message he had brought;
The world will yet his name revere,
And will accept the truths he taught.
He boldly strove God's word to teach,
And to obey his full command,
To every nation it shall reach,
And firm and mighty it shall stand.

Then let the saints of latter days
Unfurl his standard to the world,
The highest tribute to him raise
Till hate and envy down are hurled.
The Savior died that we might live,
The Prophet died to prove his worth;
Both love and reverence we will give,
And bless the day of Joseph's birth.

ANNIE MALIN, in December *Juvenile Instructor.*

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